

with stones. It is the pride of a Zulu matron to have the floor of her hut so polished that it would serve as a mirror. In the centre is a saucer-like indentation, surrounded with a ring about six inches high. This is the fireplace and around it the inmates of the hut sit in the evening talking, smoking or singing until bedtime, when they unroll their mats and sleep with their feet to the fire.

Mr. Tyler lived six weeks in one of these kraals, during which he learned much of the language, the habits and the character of the people. Some of his lessons came in the form of dignified reproof. The owner of the kraal administered one of these in characteristic fashion. Mr. Tyler, not liking to creep into his hut on all-fours, offered to put in a door of the height common in civilized countries; but the owner said, 'My father entered on his hands and knees and I shall continue to do so and while you are among the Zulus you must do as the Zulus do.' Mr. Tyler having to go some distance for material for his house, said to the head-man of the kraal, referring to tools that he was leaving exposed, 'Please see that none of them are stolen while I am away.' The Zulu looked at him in astonishment. 'Where did you come from,' he asked, 'that you make such a request? We have law here. If a man steals in Zululand he eats no more corn.' Mr. Tyler did not think it necessary to tell him that there was law in Massachusetts, too; but he found during his long residence in Zululand that there was a difference in its enforcement not altogether in favor of civilization. He lost nothing by theft during his stay, except cattle and live stock and those were taken by lions or leopards, not by the Zulus. There was much that was hard to hear during those six weeks in the kraal; disgusting habits, filthy customs, drinking, but Mr. Tyler was there to win their hearts and he bore all cheerfully and lost no opportunity of doing acts of kindness to the other inmates of the kraal.

Six weeks sufficed to render his house habitable, and then he sent for his wife and began in earnest the work which he had come to do. He was profoundly convinced, and his forty years' experience has confirmed his belief, that the only sure way to success, is to begin, not with maxims of civilization, but with the Gospel. To tell the story of Jesus and his power to give salvation is the best way to the heathen heart and accomplishes more in the end than teaching the industrial arts. Mr. Tyler has been a close observer, and he declares that every effort to civilize the African before he is Christianized has failed. It was hard work, however, for many years. In surveying, the ground and the material with which he must work he found that it was occupied with superstition and no belief that could by any stretch of imagination be called theological. Witchcraft and charms and an idea that the spirits of the dead inhabited snakes and animals comprised their system of theology. Yet there was one aid to the missionary's work which was turned to account. The Zulu knew right from wrong. One of them being asked how he knew the difference, replied, 'something within speaks when we do wrong.' It was no small encouragement to know that the Zulu understood and recognized the voice of conscience.

The politeness, courtesy, and quick recognition of disinterested kindness, which characterize the Zulu, soon brought Mr. and Mrs. Tyler into friendly relations with the inmates of all the kraals in the valley. They would come to the services and listen to the preaching and would show intelligent interest in what was said, but it was long before any one would accept the new religion. The native shrewdness and penetration were often evinced in searching questions, which would have embarrassed the missionary if his system of theology had not been compactly welded in the schools of the New England of fifty years ago. The same shrewdness was manifested in their ordinary concerns combined with a curious suspicion of motive. Many amusing illustrations of this character are related by Mr. Tyler. On one occasion, he says, Dingaan, the king, consulted the missionary as to his health. The king was suffering from a severe cold and the missionary prescribed a mustard plaster for the chest. The king looked at it suspiciously and ordered it to be applied to the chest of one

of his warriors, that he might witness the effect before submitting his own person to the operation. Mr. Tyler found a slight knowledge of medicine very helpful in gaining the confidence of the people, but the chief aid was the school in which Mrs. Tyler labored unweariedly. 'It is only a question of time,' said one Zulu, 'our children are yours; they will all be Christians.'

The chief difficulties in the way of winning the adults were their drinking habits, their custom of smoking hemp, and, greatest of all, polygamy. The last mentioned proved the barrier that held back the largest number and it is so still. A man is respected in Zululand in proportion to the number of wives he has. For ten cows he can purchase a wife, and being his, she works for him like a slave. She cultivates the soil and does all the work about the kraal, supporting her lord in comparative idleness. Mr. Tyler rigidly refused, after converts began to come, to admit any polygamist to the church. All wives but one must be put away. It was seldom that the wife regarded it as a hardship. She would have less labor to perform when she lived alone and would not be subject to ill-usage. Sometimes she was glad to return to her father's kraal and live there. But there were cases when they clung to their husbands; and he and they remained out of the church, though attending the services and otherwise leading Christian lives. Many have pleaded that in such cases the husband and his wives should be admitted, but Mr. Tyler contended that the unmarried men, or men with one wife, who had been admitted would surely relapse into polygamy if polygamists were admitted.

It 1871, after twenty-two years continuous labor at Esidumbini, Mr. and Mrs. Tyler paid a brief visit to their native land. Six children had been born to them and four of these they wished to leave here to be educated. A native pastor was placed in charge of the little church of thirty members that they had gathered, and with many affectionate farewells the faithful missionary and his family sailed homeward. It seemed less home to them than did the valley in Zululand where so long a period had been spent. After a short season, spent in visiting old friends, attending missionary meetings and arranging for their children's welfare, they returned to Africa. Their Esidumbini charge had prospered so well under the native preacher, that, at the request of the Board of Missions, Mr. Tyler consented to leave it in his care to open up new ground at another place. His people demurred, but yielded on condition that he make periodical visits to them. The new station was at Umsunduzi, fifteen miles away, and there the missionaries began again their teaching and preaching. After some sixteen years there, Mr. Tyler suffered the great affliction of his life in the death of his beloved wife and helper. Shut out from civilized society, as they had been for so many years, they had drawn very close to each other, and the death of one was all the more severely felt by the survivor. He struggled on alone, save for the tender and devoted attention of his daughter, for another two years, and then turned his face homeward, having given forty years of his life to the cause of Christ among the Zulus.

A life so full of labor and incident cannot be even summarized in the space at our disposal. It has been possible only to indicate the lines on which it was passed. For a full account of the labors, trials, dangers and successes of which it was so full, we must refer the reader to Mr. Tyler's charming work, "Forty Years among the Zulus." Its fascinating descriptions of Zulu life and customs, of the wedding ceremonies, funeral rites, strange superstitions, quaint observances and interesting folk-lore stories charm the reader and give him a vivid idea, not only of the land and people, but of missionary life. Its price is \$1.25 and it may be obtained of the publishers or of the author, Rev. Josiah Tyler, St. Johnsbury, Vt.

#### DR. CUYLER TO TEACHERS AND PARENTS.

It may be that some Sunday-school teacher just home from his or her vacation, is puzzling him or herself as to the best way to infuse a new interest into the class, and make this next season an advance over the last one. Well, my friend, go

first to your knees and invoke a baptism of the Holy Spirit on your own soul. Then go and see each member of your class, and have a good loving talk with every boy or girl. Try to induce them to study God's wonderful book for themselves, and not sit still and let you cram them as a parent bird drops worms into the mouths of the young nestlings. Draw out what is in your scholars and don't be pumping in so constantly. Make their salvation the first thing and bend all your efforts to draw them to Christ. There is too much machinery in many of our Sunday-schools—too much effort also to amuse and entertain, and too little of honest work put on the children. A Sabbath-school cannot be kept alive on sugar-plums.

Some parents also had better make up their minds this year, that they have a God-given responsibility for the spiritual welfare of their own children. Parentage is older than Sunday-schools. A mother is God's infantschool-teacher for her child. If you parents do nothing to instruct and train, and convert your own sons and daughters, they will go to the bad in spite of the best one hour's work that any teacher can bestow on them. The atmosphere of your home will either be a purifier or a poison to their young souls. When you attend church this year, see to it that your children are there with you. The best Sabbath-school is no substitute for the worship of God in His own House, and if your children do not form the habit of attending church when they are young, they never will.—N. Y. Witness.

#### SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON X.—DECEMBER 3, 1893.

GRATEFUL OBEDIENCE.—James 1:10-27.

COMMIT TO MEMORY vs. 27, 27.

GOLDEN TEXT.

'We love him, because he first loved us.—1 John 4:19.

HOME READINGS.

M. James 1:1-15.—Wisdom Sought and Given.  
T. James 1:16-27.—Grateful Obedience.  
W. Matt. 7:21-29.—The Wise and Unwise Hearer.  
Th. Matt. 13:1-9; 18:23.—A Lesson on Hearing.  
F. Psalm 19:1-14.—Making Wise the Simple.  
S. Rom. 10:13-21.—Faith by Hearing.  
S. Psalm 15:1-5.—Practical Piety.

LESSON PLAN.

I. Receiving the Word, vs. 16-21.  
II. Hearing the Word, vs. 22-24.  
III. Doing the Word, vs. 25-27.  
TIME.—Uncertain; according to some as early as A. D. 47; others place it as late as A. D. 62.  
PLACE.—Written from Jerusalem.

OPENING WORDS.

The author of the epistle from which this lesson is taken was probably the James who presided at the conference at Jerusalem (Acts 15:13), who is called by Paul (Gal. 1:19) 'the Lord's brother,' and (Gal. 2:9) a pillar of the church. It was addressed to Christians scattered throughout the Roman empire.

HELPS IN STUDYING.

16. Do not err—Revised Version, 'be not deceived.' God is not the author of sin, nor does evil come from him. 17. Every good gift—instead of being the source of evil, all good is from him. The Father of lights—the source and fountain of light. Light is the emblem of knowledge, purity and happiness. 18. Of his own will—because it is his nature to do good, not evil. Begat he us—gave us spiritual life. Word of truth—the gospel. Rom. 10:17. 19. Wherefore—since his word is life and light. Swift to hear—ready to receive and prompt to obey. Slow to speak—more anxious to be taught. Slow to wrath—compare Prov. 16:32. A contentious, carping spirit hinders the hearing of God's word. 20. Worketh not—produces not. 21. Lay apart—put off as a filthy garment. Filthiness—sin is offensive and polluting. Superfluity of wickedness—Revised Version, 'overflowing of wickedness.' Meekness—a childlike, teachable spirit. 1 Peter 2:2. Engrafted word—'implanted word.' See the parable of the sower. Matt. 13:1-23. Able to save—Rom. 1:16; 1 Cor. 1:18; 2 Tim. 3:15. 23. In a glass—a mirror. God's word shows him for the moment his real character, but he soon forgets it. 25. Looketh into—stoopeth down to take a close look into. Law of liberty—giving freedom from the slavery of sin. 26. Seem to be—thinketh himself to be. 27. Before God—in his sight. Visit—with help and comfort. Keep himself—John 17:15; Jude 24.

QUESTIONS.—Who was the author of this epistle? What do you know about James? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses.

I. RECEIVING THE WORD, vs. 16-21.—With what caution does the lesson begin? From whom does every good come? Of what is light a symbol? How is God the Father of lights? From whom is spiritual life received? By what means? How are we to receive the word?

II. HEARING THE WORD, vs. 22-24.—What is the duty of the hearer? Whom is the 'not-doer' like? How is the perfect law a law of liberty? Who use it aright? How is the right use blessed? What did our Saviour say of the doers of his word? Matt. 7:24, 25. Of the not-doers? Matt. 7:26, 27.

III. DOING THE WORD, vs. 25, 27.—How will the right receiving and hearing of the word affect our lives? Meaning of *bridleth not his tongue*? How does such a man deceive his own heart? Why is his religion vain? What is pure and undefiled religion?

PRACTICAL LESSONS LEARNED.

1. God's word is the source of spiritual life.

2. It is our duty to hear, to read and to study God's word.  
3. We must receive it with a meek and teachable disposition.  
4. We must be doers of the word, and not hearers only.  
5. We must bridle our tongues and set a guard over our words.  
6. We must be kind and helpful to those in trouble, and pure in all our words and ways.

REVIEW QUESTIONS.

1. From whom does every good gift come? Ans. Every good gift and every perfect gift is from above, and cometh down from the Father of lights.  
2. How should we receive the word? Ans. Receive with meekness the engrafted word.  
3. How should we use it? Ans. Be ye doers of the word, and not hearers only.  
4. What is promised to the doer? Ans. He shall be blessed in his doing?  
5. What effect should the word have on our lives? Ans. It should make us watchful over our words, helpful to the poor and pure in all our conduct.

LESSON XI.—DECEMBER 10, 1893.

THE HEAVENLY INHERITANCE.

1 Peter 1:1-12.

COMMIT TO MEMORY vs. 3-5.

GOLDEN TEXT.

'Giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light.'

HOME READINGS.

M. 1 Peter 1:1-12.—The Heavenly Inheritance.  
T. 1 Peter 1:13-25.—The Precious Blood of Christ.  
W. 1 Peter 2:1-25.—A Peculiar People.  
Th. 1 Peter 3:1-22.—Having a Good Conscience.  
F. 1 Peter 4:1-19.—Stewards of the Grace of God.  
S. 1 Peter 5:1-14.—A Crown of Glory.  
S. Rev. 21:1-27.—The Holy Jerusalem.

LESSON PLAN.

I. The Reserved Inheritance.  
II. The Preserved People, vs. 5-9.  
III. The Witnessing Prophets, vs. 10-12.  
TIME.—Written probably between A. D. 63 and A. D. 67; Nero emperor of Rome; Albinus or Gessius Florus procurator of Judea; Herod Agrippa II, king of Chalcis.  
PLACE.—Written from Babylon (chapter 5:13).

HELPS IN STUDYING.

1. To the strangers scattered—Revised Version, 'to the elect who are sojourners of the Dispersion'; primarily Jewish converts; but Gentile Christians, as the spiritual Israel, are included secondarily, as having the same high calling. 2. Elect—chosen to eternal life by the sovereign grace of God. According to the foreknowledge—Rom. 8:29. To know in Scripture often means to love, approve, select; hence *foreknowledge* here means fore-approval or selection. 4. Incorruptible—not having within the germs of death. Undefiled—not stained by sin. That fadeeth not away—in substance incorruptible, in purity undefiled, in beauty unfading. Reserved for you—secure and indelible. 5. In the last time—at the end of the world. 7. The trial of your faith—Revised Version, 'the proof of your faith.' Than of gold—than gold. That perisheth—if gold, though perishing (v. 18), is yet tried with fire to remove dross and test its genuineness, how much more does your faith, which shall never perish, need to pass through a fiery trial to remove what is defective and to test its genuineness and full value! 8. Now—in the present state, as contrasted with the future state, where believers 'shall see his face.' 10. The grace—unto you—Christ and the blessing he would bestow upon his people. 12. That not unto themselves—their revelations related to our times, and were given mainly for our benefit.

QUESTIONS.

INTRODUCTORY.—Who was the author of this epistle? What do you know about Peter? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE RESERVED INHERITANCE, vs. 1-4.—To whom is this epistle addressed? How does the apostle describe these *strangers*? What is meant by the term *elect*? For what did the apostle bless God? What do you learn from verse 3? How is the inheritance described? Meaning of *reserved in heaven for you*? What benefits do believers receive from Christ at death? At the resurrection?

II. THE PRESERVED PEOPLE, vs. 5-9.—How are God's people kept? When will their full salvation be revealed? What joy have they in their manifold temptations? What is her merit by temptations? Why does God permit his people to be afflicted? What will be the result of this proof of their faith? What is the present effect of their faith in the unseen Saviour? Meaning of *the end of your faith*?

III. THE WITNESSING PROPHETS, vs. 10-12.—For what have the prophets sought? Of what did the Spirit of Christ testify? What was revealed to the prophets? How do these things affect the angels?

PRACTICAL LESSONS LEARNED.

1. God's elect people are strangers and pilgrims on the earth.  
2. Their home and their inheritance are in heaven; their heart should be there also.  
3. The heavenly inheritance is reserved for them, and they are kept for it.  
4. Their trials are precious, and issue in praise and honor and glory.  
5. They may therefore greatly rejoice even in affliction and trial.

REVIEW QUESTIONS.

1. To whom was this epistle addressed? Ans. To the elect sojourners of the Dispersion in Asia Minor.

2. What benediction did the apostle pronounce upon them? Ans. Grace unto you, and peace be multiplied.

3. How did he describe the Heavenly Inheritance? Ans. An inheritance incorruptible, and undefiled, and that fadeeth not away, reserved in heaven for you.

4. How are those for whom this inheritance is reserved kept? Ans. They are kept by the power of God, through faith unto salvation ready to be revealed in the last time.

5. What support have they in trial and suffering? Ans. Faith in the unseen Saviour whom they love fills them with joy unspeakable and full of glory.